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## BAPTIST MISSIONARY MAGAZINE.

VOL. XXV.

AUGUST, 1845.

NO. 8.

## American Baptist Board of Foreign Missions.

Siam.

EXTRACTS FROM A LETTER OF MR.  
GODDARD.

We continue our extracts from communications received from the Siam Mission. They relate particularly to the Chinese department, but contain such references to the Siamese as show but too painfully the critical state of both, and the necessity of speedily reinforcing them. They must not become extinct nor impotent through our neglect or dilatoriness.

Nov. 20, 1844. We are desirous of obtaining a more central location for our mission premises, or for some families of the mission. But we have no heart to undertake any important changes while our prospects are so dubious. I trust we shall hear from you soon, and know the best (or worst) of what you *can do* for us. In the meantime we are endeavoring to do what we can in our present circumstances; and I hope we are learning to trust less in human help, and to look more directly to Him from whom substantial help can come. Nor are we left without indications (I think decided indications) of his favor. Prejudice and suspicion are evidently giving way, both among the Chinese and Siamese. We are plainly gaining the confidence of the rulers, and the number of Chinese who attend Sabbath worship has never been so large since I came here.

We received by baptism, on the first Sabbath of last month, one, who gave, to my mind, more evidence of the renewing of the Spirit than I have often witnessed; and there are five or six who wish to be baptized on the first

Sabbath of next month, all of whom have long attended worship regularly, and appear very well. I believe there is also a moving of the Spirit on the minds of the missionaries of both denominations here. I hope good things for this people are not far off. But my faith is weak, my love too cold,—and, under the *debilitating* influence of the climate, anxiety, and wearisome labor, I can do but little towards making known to *all* this people the good news of salvation.

*Invitation to remove to China—Declined.*

22. Since writing the above, yours of June 29th has come to hand, presenting the resolutions of the Board whereby I am "invited" to join the China Mission at Hongkong. I was expecting something on that subject from you, and am relieved from a painful suspense relative to the present wishes of the Board respecting my labors. I have felt a constantly increasing desire to have a revised and approved version of the Scriptures brought into use, from the fact that the present translation of the Old Testament is scarcely intelligible, and in the explanation of the New Testament I am so often obliged to say, "this verse is not translated correctly." On the other hand, I have been so situated as to prevent me from making as much preparation for that work as I have desired. Direct missionary work in abundance has been *providentially* (as I think) thrown upon my hands. I have sought to be relieved from it in order to devote my attention more exclusively to what I supposed to be my appropriate work; but Providence has not opened the door for such relief. Still, I cannot complain or regret, in view of the divine blessing

which has evidently rested on my efforts. I could not consistently leave a work so evidently forced on me by Providence, and in the performance of which I enjoyed such evident tokens of the divine favor, to engage in one less clearly assigned to me, until Providence opened the door. That door does not seem to me yet to be opened. My labors here are constantly becoming more encouraging, and the favor of God more manifest. The harvest is ripening, and so soon as there is some other person to gather it in, will the door be opened for me to devote myself entirely to the work of translation.

I am "not directed," but "invited," to join the mission at Hongkong; "so that the decision may rest partly with me and with the mission here." In your explanations of the resolutions you say, "it was supposed that I could obtain better teachers at Victoria than at Bangkok, and that I could have more confidence in the accuracy of my translations or criticisms, if I could be in China two or three years, than if I remain in Siam." I think this supposition is, to some extent, correct, and that it is really desirable to have arrangements made that I may enjoy those privileges. You say, "it is possible no arrangement can be devised in regard to the Chinese church and the assistants which would justify my leaving; or there may be other insuperable impediments in the state of the Siamese department." I think what you refer to as a possibility, is with us a sad reality. Your letter was written on the supposition that there were three families beside mine permanently connected with this mission; whereas the only prospect we can now see, is, that in less than a year there will be but one; and as you will naturally suppose, br. Jones's health is much enfeebled by long residence in this climate, and his life precarious. Sister Jones has also suffered so much of late from sickness, that a voyage for health has been contemplated, though we now hope it will not be necessary. Such being the state of the Siamese department, it is plain that the care of the Chinese cannot be assumed by them; though, if it were only for a short time, it might be managed some way. But past experience, as well as the present state of public opinion, warn us not to be sanguine in expectation of a speedy supply. Besides,

should I leave, as you have no person engaged, and as your previous efforts to obtain reinforcements for either department of this mission have been so unsuccessful, it is probable that in a short time the whole care of both departments would devolve on br. Jones; which, with his health, he certainly could not endure long, and the whole mission would, probably, be soon broken up. In view of all these circumstances, at a meeting of the mission called to consider this subject, it was to-day, after free discussion, "Resolved, that in the opinion of this mission it is expedient that br. Goddard remain with us until further light is thrown on the prospect of a supply for the China Mission at this station; and that he enter into correspondence with the Board, and others, on the subject of such a supply."

It is proper for me here to say that, though I do not enjoy quite all the facilities which I might at Hongkong, yet I can do much in the way of preparation for the work of translation here. The reception of your letter will make a great change in my mode of labor. I have for some time past sought to do all the missionary work I was able, and filled up the spare time in study. But I shall now devote myself chiefly to the Chinese literature, and thus, while I wait to hear from you again, I hope I shall make nearly as great advances in the work of preparation as though I were at Hongkong. I may also state that, as to my own personal feelings, I am not sensible of any inclination aside from a sense of duty and the demands of the cause. I am willing to remain here, or to go to China, to labor as a preaching, traveling, and visiting missionary, or as a translator. I can make no suggestion as to the mode of supply here, unless it be that in case you do not succeed otherwise, br. Dean, on his return from America, come here. It would not be unpleasant for me, even while engaged in the work of translation, to have a little care of the Tiéchiú people at Hongkong; though, if you can make other arrangements so as to have br. Dean stationed there, it will be so much the better. I trust you will give me the earliest possible information relative to your wishes in view of the above circumstances, and also relative to any prospect you have of sending us a reinforcement.

## JOURNAL OF MR. GODDARD.

(Continued from p. 79.)

*Death of Peh Chun—Out-stations—  
Death of Chek Nea Sue.*

May 19, 1844. To-day Peh Chun, the oldest member of the church, closed his earthly pilgrimage, aged eighty-six years. He was baptized by Dr. Dean, Dec. 20, 1835, (see *Miss. Mag.*, vol. 16, p. 220.) since which time he has, for the most part, walked in communion with the church and exhibited, to a very cheering extent, the fruits of repentance and regeneration. While able to get out, he was regular in attendance on Sabbath worship, which he seemed to enjoy very much; and he was forward in making contributions at the monthly concert. For some time past he has not been able to get out, and his mind has been very much broken down by age. Still, the love of Jesus has decidedly characterized his declining days, and he has gone leaving a cheering evidence of that preparation which will secure him a mansion above: his whole reliance seemed to be on the atonement of Jesus.

June 3. Kiok Cheng came in from Leng-kia-chu. Things there are, at present, discouraging; few attend worship, and men seem to harden their hearts against the gospel. He recently spent about three weeks at Bang-chang, where things seem encouraging for an out-station. One individual gave some evidence of conversion, and a large number of children wished to attend school. Oh for a few more good assistants.

During the past month the heat has been so intense, that prudence required me to desist, to a great extent, from my labors,—both to avoid dangerous disease and also to recruit my health, which had already become much impaired. The desired result has, through the blessing of God, been attained, and now, as the rains have commenced, I sit down to revise the translation of the Epistles of John, and Jude, and the Revelation, in addition to my other duties.

30. Death has again visited our little flock and removed Chek Nea Sue; who was baptized at Leng-kia-chu last November, and has since exhibited a most lovely example of piety. He was sick for some time, and for several days has had no expectation of recovery; yet his mind has been calm

and even joyful in prospect of a better inheritance beyond the grave. He manifested much thankfulness to Jesus for his mercy, and to us for teaching him the way of life. How rich a reward for all our labors and trials to see the poor Chinese triumphing over death through the merits of Jesus.

Worship on the Sabbath has been more fully attended of late than usual, and a few cases of hopeful inquiry have occurred to encourage us.

*Revision of Chinese scriptures—Inquirers  
—The Monthly Concert.*

Aug. 5. Have just finished the revision of my portion of the Chinese Testament. The work has been pleasant, but laborious and confining. It has grieved me to neglect my pastoral work so much as I have been obliged to do. Congregations on the Sabbath have been larger than usual; seven or eight new persons have become regular attendants, and give considerable encouragement as inquirers. One,—Chek Leng Chir,—requested baptism, and I should have felt no particular hesitation in receiving him, but thought it might be better for him to wait a little longer. All these circumstances have seemed to demand more of my attention than I have been able to bestow on them, and they show how much we need the help of additional missionaries. We are often obliged to neglect some parts of our work for want of ability to attend to all things at once. I hope, however, hereafter to be able to devote more care to the flock committed to my charge.

The communion season yesterday was very encouraging and comforting. Seventeen of the native brethren were present; the rest being absent from the city on business. The monthly concert meeting this morning was also well attended and interesting. I gave some account of the influences of the Holy Spirit as exhibited in American revivals, to encourage the brethren to pray for his influences here. I also explained more fully the way in which money is raised for the support of missions, taking a few numbers of the Magazine and going over the list of donations with the brethren. They were interested to see that the money, instead of being the abundant donation of a few wealthy individuals, was made up of offerings of the poor as well as the rich disciples of Jesus, and that even our mite was acknowledged in the list as going to make up the aggre-

gate sum. The collection this morning amounted to \$1,05.

*"New Gardens" visited—Case of Chek Leng Chir.*

7. Visited Chek Leng Chir, who lives about one and a half miles distant, at what are called the "New Gardens." His case is interesting. He has now been a regular attendant on Sabbath worship for five months. He some time before saw a tract, which arrested his attention. He wished to come and learn more about this religion, and inquired among his friends for some one who was acquainted with us; but finding no one to introduce him, he came alone. I was in my study when he came,—had some conversation with him, but felt no special encouragement; indeed, he was so embarrassed as scarcely to be able to converse; but he has since been constant in his attendance on worship, and exhibits many traits of a humble, sincere Christian. As our way there was through very muddy paths, the feet of those who accompanied me were covered with mud almost to their knees. I escaped the same fate only by allowing myself to be carried on their shoulders over one or two of the worst places. This circumstance furnished him an opportunity to obey the direction of Christ, to wash each other's feet; and I was pleased to see the zeal with which he did it. As they began to dip up water from the canal, he took the dipper from them; and, notwithstanding their remonstrances, would dip it up and pour it on himself. Through his influence two of his neighbors come down regularly on the Sabbath, and have cast away their idols; we have now commenced a weekly Wednesday meeting at his house. Thus a new field of much promise is providentially opened before us. The people of that neighborhood are all Chinese, and are very numerous.

*Prevalence of theft—Scarcity of food.*

19. Yesterday being Sabbath, the congregation was rather large, and circumstances as encouraging as usual. We now have a third meeting on the Sabbath, at the garden house belonging to the church, attended by more or less of the neighbors. Our br. Chek Lim having been absent on two successive Sabbaths, I this morning called on him; found him at work in

his garden, and received a cordial welcome. On entering his house, I was pleased to see his testament open on the table with his spectacles upon it; he, evidently, having recently been reading. He says thieving is so common that he cannot leave home at all without having his things stolen. He, a short time since, had a large amount of the products of his garden carried off in the night. Br. Kwa, also, a few days since went to sell a few vegetables, and on his return found his house broken open and his bed-clothes, rice, tools, cowries and all, gone. True, it was not all of much value,—but it was his all. Thieving is now the order of the day. This results very much from the high price of rice, which now sells at five times its ordinary cost. Other things are also much dearer than usual; but there is nothing here which can supply the place of rice. This is usually the chief article of food among the natives. Half starved beggars visit us daily in large numbers, calling for something to eat; and sickness prevails through the community in consequence of the diet to which the people are obliged to resort. No one wishes to hire laborers, and even many formerly hired men are dismissed in consequence of the expensiveness of supporting them.

*Idols cast away—Promising inquirers.*

25. Among our present encouragements may be noticed the fact, that three of the inquirers, beside Chek Leng Chir, have torn down and cast away their idols. There are also two young men, who have no families, and, of course, no idols of their own to tear down, who give some reason to hope that they have felt the regenerating influences of the Spirit; at least they are encouraging inquirers. They are men of good Chinese education and talent, and should they become *heartily devoted* to the service of Christ, might make very valuable assistants.

Sept. 5. Yesterday one of the young men mentioned above, accompanied me voluntarily on a trip for the distribution of tracts. I was pleased both with his readiness to converse with those we met, on the Christian religion, and also with the amount of knowledge and talent which he exhibited. I can but hope he may yet become a valuable assistant. I now spend a considerable proportion of my time in visiting from house to house.



*Baptism of Leng Chir—Effects of patient continuance—Leng-kia-chu and Bang-chang.*

Oct. 6. To-day, after a very satisfactory examination, Chek Leng Chir (mentioned Aug. 7) was received to the church by baptism. I feel a very comfortable assurance that he has been born again, and will be preserved amid all the trials of this life, and, finally, crowned with glory. He has seemed to feel deeply the plague of his own heart and his entire helplessness, and, I trust, from what he says, his hopes are built on the true foundation. He is about fifty years of age,—has a wife and two children, and is engaged in gardening.

Three others requested baptism at the same time, for each of whom, as well as for two other individuals, I have much hope that they are children of God; but I thought it would be better for them to remain on trial a little longer. The congregation to-day was unusually large for this place; twenty of the native brethren were present at the communion. We have recently adopted the practice of having one of the most experienced of the brethren accompany each of the assistants in their daily excursions for visiting and tract distribution; the effect seems to be good, and, I trust, the knowledge of the gospel is spreading through the land.

10. This morning, as I took my usual walk to the river side to enjoy the fresh air a few moments, I found a company of men from La-con-chaisia, who came in last night and were cooking their breakfast under our tamarind tree. I conversed with them freely about Jesus Christ, and gave them tracts. Such opportunities for spreading the knowledge of the gospel in distant districts are frequent, and good may result; but, after all, it is from *oft repeated* labors on the same subjects, that the conversion of the heathen is to be expected. There must be line upon line and precept on precept; and thus it is that our long, patiently continued labors here in Bangkok are crowned with encouraging success. The church seems to exhibit more and more of the character which we wish to see in a church of Christ; congregations on the Sabbath are becoming larger and inquirers more numerous. What few efforts we are able to put forth, are crowned with as much success as could be expected.

26. Returned last evening from an excursion of six days to Leng-kia-chu and Bang-chang. At the latter place truth seems to have made some progress through the labors of Kiok Cheng. One man has cast away his idols and seems sincere in his inquiries after truth. There is reason to hope that he may become a first fruit from that region to Christ. I made arrangements for building a house, and hope, after new year's, to establish a school. (See journal, March 8.)

At Leng-kia-chu the people have engaged so largely in the opium trade, gambling, &c., that they have no heart to listen to the truth. They generally acknowledge that the Christian religion is good, and they seldom persecute or ridicule; but neither are they disposed to seek in earnest for the salvation of their souls. Of course, but few attend either the daily or the Sabbath worship. Although it is but a short time since many of the people of that village were apprehended and severely punished in consequence of their connexion with the opium traffic, yet they now seem more fully engaged in it than ever. Among those apprehended, many obtained their release by giving up their daughters to the officers who had charge of the affair, to become his wives or play-actresses. Those who had daughters and were unwilling to give them up, were beaten until they would consent. It is said that more than sixty young females were thus taken from Leng-kia-chu during the seizures last spring.

*Eagerness for Siamese tracts.*

Nov. 13. Went up this morning to Sam-wang-sia, where we still hold a regular weekly meeting; found the two brethren who reside there in a comfortable state of mind; but they seemed to gather fresh courage and new spirit from our social conversation and worship. No other persons except the boatmen who went up with us, were present at the meeting to-day, though usually three or four others attend.

On our way up, we went through a canal which we have not often passed; and the Siamese manifested more than their ordinary desire for tracts. Two men in a small boat requested tracts, and as I manifested a willingness to supply them, they rowed hard after us, but as our boat was under rapid headway, it was long before they could reach us; and then as they came along

side, they stretched out their hands anxiously to take the tracts to the neglect of their boat, which was borne off by the strength of the tide before they could receive them; and before they could regain their oars, they were several rods behind us. They, however, rowed hard, and again came up and took each a tract; but just as they turned away, owing to inattention to their boat, it *upsel*, and forthwith all I could see of them was one hand of each, holding up his tract out of the water. Soon, however, their heads appeared, and with great care they made their way to the shore, towing their boat after them, without scarcely wetting their tracts.

Passing on a little farther, a gray-headed old man on shore called out for a tract, and as soon as he perceived a willingness on my part to give, he plunged into the water to swim after us; but as he could not overtake us, we rowed up to the shore and waited for him. There is reason to hope that tracts will not be altogether useless to persons who are willing to take so much pains to get them. Instances like the above are not uncommon among the Siamese, and there is no reason to doubt that the labors of additional missionaries among them would be crowned with the most satisfactory results.

*Death no respecter of place or person.*

28. After long delay, we have again gotten letters from America, but they bring the painful intelligence that death is at work there as well as in the pestilential regions of the tropics. My last brother has gone! and thus of the happy circle of four brothers and sisters, which I left in America, not one remains; while I, who from my location might have expected to be first called, am still spared. The path of duty is the path of safety; and if missionaries are often early called away from their labors, so are the servants of the Lord everywhere. It is not the smallest trial of the missionary to hear of one after another of his brothers and sisters sickening and dying, and of his aged parents being finally left alone, poorly provided for amid the infirmities of age, while he is unable to administer comfort and relief. Confidence in the faithfulness of God to his promises, is my only consolation; and I trust Christians will remember those whom they have sent far away from

their friends, and will also remember those friends in all their trials.

*Candidates for baptism—Three baptized—Printing operations.*

30. To-day the church convened for the purpose of examining candidates. Three, namely, Chek Su, Hong Kit, and Chun Kián, after a very extensive and satisfactory examination, were approved. They all have been in the habit of attending worship on the Sabbath more than a year, and, during the last eight months, *regularly*. They manifested a deep sense of their sinfulness and helplessness, and a corresponding reliance on the merits of Christ. To the question, whether he thought he had been born again, one of them replied that he did not know, but he felt that formerly his heart was one thing and that now it is another. What he formerly loved he now hated, and what he formerly hated he now loved,—that formerly his affections were fixed entirely on the things of this world, but now on God and the Savior. With regard to his sins, one of them remarked that he had never indulged in gross outward sins, and, therefore, before he heard the gospel he thought himself without sin; but he now saw that *every act of his life* was sinful, as it was opposed to God. They all made similar remarks, showing a deep, and, I think, a hearty sense of their entire sinfulness, and exhibiting encouraging signs of a work of grace begun in their hearts, so that I can but hope that they, having been renewed, will be fully sanctified, until at last they shall be presented without spot to the Lamb, as genuine members of that church which he loved, and for which he gave himself a ransom. Two of them are the persons mentioned Aug. 25, as capable of becoming good assistants if heartily devoted to the service of Christ. Their future course remains to be seen. They now appear as well as could be expected. Several others requested baptism, but were deferred for further trial. Oue, Chek Tang, who had expressed a strong desire for baptism, and had appeared tolerably well, did not come forward. He had attended Sabbath worship *regularly* about seven months,—lives about two miles distant,—has a wife and children, and is engaged in gardening. He had attained a good degree of religious knowledge, and seemed earnest and sincere in his inquiries after the way of life; but now, some losses in

his business, and a dream in which he thought his father came and exhorted him not to join this religion, kept him back. Whether he will continue to attend worship, is doubtful. This is an instance of our frequently disappointed hopes, and also of the kind watchcare of the good Shepherd over his flock.

Dec. 1. Sabbath. Between forty and fifty Chinese were present at worship. The services of the baptism and communion were refreshing. We certainly have occasion for thanksgiving and encouragement. During the year now drawing to a close, seven hopeful converts have been added to our little church,—two have died leaving comfortable evidence of preparation for their great change,—one has been dismissed to the church in Hongkong, and one excluded,—leaving the present number, twenty-four. The whole number that has been received into the church from its commencement, is thirty-seven, only two of whom have been excluded. The others, with one or two exceptions, have continued to give very encouraging evidence of piety in the fruits of holiness.

2. Monthly concert to-day was as interesting as usual. Contribution, two ticals, making the amount for the year, eighteen ticals, one salung,—equal to \$10.30.

4. To-day my teacher, on returning from the meeting which he conducted at the "New Gardens," said he was rejoiced exceedingly because Chek Tang (mentioned Nov. 30) was again awakened. He had handed his testament and all his tracts over to Chek Leng Chir, and did not this morning at first go to meeting. The teacher, therefore, went to his house, and as soon as he began to converse with him, Chek Tang began to weep,—said he knew the Christian religion was true,—that he had cast away his idols and embraced it,—had been ridiculed and even persecuted, but he did not mind that,—but that the losses which he now sustained, (ten or twelve of the swine which he was raising for market having recently died,) he regarded as a token of the displeasure of God, so that he felt discouraged. He thought that God would not be favorable to him, and, therefore, gave up. The teacher related to him the account of Job, &c., after which he seemed encouraged,—went to meeting,—received back his testament and tracts, and promised to come to worship next Sabbath. May he yet prove as a brand plucked out of the fire.

6. We have recently printed a small edition of the Gospel by Mark, (from the blocks prepared by br. Dean,) also a second edition of the Chinese Catechism, 2000 copies. It had been out of print for some time, and seemed to be better adapted for distribution than most of our tracts. We have also now in press a *small* hymn book, which will soon be completed; after which I do not know that we shall print any more Chinese for some time.

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EXTRACTS FROM THE JOURNAL OF  
CHEK CHIN.

In a letter of January last, Mr. Goddard has forwarded portions of the journal of one of the native Chinese assistants. The assistants keep a daily record of their proceedings, which is revised every Saturday by Mr. Goddard; beside conversing with them freely, from time to time, as circumstances require.

11th month, 13th day, (Dec. 22, 1844.) Sabbath. The Chinese regard this day as the midwinter festival for the worship of Pun Taou.

2d day of the week. Went to the little market, as far as the blacksmiths' shops. Visited five families,—gave four tracts. P. M. went to the dock yards and gave away four tracts.

3d day. Went out back of the rice mills. Met one man who said that in this life we ought to live uprightly, because after death there is a great variety of punishments,—that formerly he had been a man of a very covetous spirit; he entered into business with another man and was entrusted by him with five thousand dollars. Soon after, that other man died, and he refused to pay back the money to the heirs. The soul of the man who died was displeased,—descended to earth, and became this covetous man's son, and when he grew up, caused him to become a bankrupt. This man is still living. I asked the man how he knew these things? He said there was another man who had died, and after one day and night returned to life, and he knew the affairs of hell. He saw his deceased wife, who called to him and asked him, why have you come here? each person should remain in his own place,—this is Hades. She then told him the above circumstances.

I visited four families and distributed eight tracts.

4th day. Went to the little market.

By the way met a Catholic, who asked if Protestants observe this day as the birth day of Christ. I replied that we have no such custom,—that these things are established by men, and that it is not necessary for us to observe them,—that the Catholics ringing bells, and beating drums, and setting images in the chapel, is all the same as the worship of idols,—that it does not accord with the word of God, and must be sinful. P. M., went by the river side,—distributed three tracts. Also a man who lives at — received two tracts; he was very much pleased to listen to the truth.

5th day. Went the road by Wat Takkien. Visited three families,—gave five tracts.

6th day. Went to the neighborhood of the Chinkun temple. Visited three families,—gave five tracts.

7th day. Went through the "Old Gardens" as far as the "New Gardens," to the house of Chek Bun, Chek Leng Chir, and Chek Nap-keng, where there were several persons together. But the devil has great power. Chek Bun formerly purposed to come and worship God, but was suddenly taken sick; he, therefore, went to inquire of Pun Taou, (their idol) whether he should come and worship the God of heaven or not. Pun Taou decided that he should not come. Afterwards I met Chek-klong Urn, who said, if he should come and worship God and afterwards not live uprightly, his sins would be the more aggravated; therefore he did not dare to come. I told him, if he had a heart to worship God and seek the renewing influences of the Holy Spirit, he would be enabled to repent and put away his wicked heart, and to know that our Heavenly Father is almighty, and is the only true God.

20th day of the 11th month. Sabbath.

2d day of the week. Went to the "New Gardens," to the houses of Chek Pio and Chek Hah, and explained the gospel. Suddenly there came a man, who had formerly lived with the missionary physician, to have his eyes cured. He said that we go out to distribute tracts, and for every individual whom we induce to go and worship God, the English teacher gives us four ticals. I asked him how he knew? He said he had lived four months at the dispensary and knew all about

the teacher's doings.\* I told him, if we taught men and they were willing to repent of all their sins, so as to save one soul from hell and obtain eternal glory, this was an abundant reward and eternal happiness. Afterwards I returned to the Chinkun temple. One man said, To worship God is good,—but to worship ancestors is also proper,—and to cast away the ancestral images is a violation of custom,—that he formerly had a neighbor who returned to China and took down the images in his house, but it provoked the family to dispute and quarrel, and broke up their peace. I told him these images were what former men set up, and it would have been well, had he first taught the other members of his family to worship God, and then, perhaps, he might have removed them harmoniously.

3d day. Went to the rice mills. Chek Lai Seng said he had formerly attended our meetings, but was now engaged as a merchant and could not come. I told him, as he was prospered, he was under the greater obligations to worship and thank God.

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### Tavoy Mission.

#### LETTER OF MR. MASON.

#### *School for native assistants—Course of study.*

The school opened May 3, and closed Oct. 22. Eleven pupils were connected with it; but one youth, in consequence of the death of his brother, by which event his labors were required for the support of the family, returned to the jungles early in July.

In respect to their studies, considerable time has been devoted daily to reading and writing; most Karens, owing to their want of previous training, doing both very inaccurately. Once a week each pupil has been required to furnish an original composition; and such as would be regarded in America as licentiates, have been required to preach about once a month, and their performances, so far as seemed profitable, made the subject of criticism. All have studied arithmetic, and most of them land surveying, and, to some extent, plane trigonometry, with its application to the mensuration of distances. Land surveying, and the application of trigonometry to the mensuration of distances, they have not only studied in theory, but have also taken practical lessons. They measur-

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\* A malicious falsehood, to requite the kind attentions which he had gratuitously received. G.

ed the three mission compounds, and found them to contain, in the aggregate, a little more than four acres and two chains. They measured the city within its newest and smallest walls, and found it to contain something less than one hundred and eighty acres. They measured a base line of a mile in length in the level paddy fields south of the city, and by observing the angles that various prominent objects made with this line, they calculated the distances of some of the surrounding villages. They also paid some attention to the study of *Materia Medica*. A little knowledge was communicated to them on the subject of geology; and when, in company with their teacher, they made excursions into the fields, he pointed out to them some of the great traits that characterize many of the natural families of plants. In geography they had a lesson daily from Mrs. Mason, and such as chose took lessons from Mr. Bennett in the English language. Their principal study, however, has been theology, with the bible for their text book.

Every morning the school was opened with prayer, and praise, and the reading of the scriptures; and the first exercise that followed was for each pupil to find the text, and then give a synopsis of the discourse he had heard on the previous evening. By this means they have treasured up many, many ideas that would have otherwise eluded them; and habits of attention have been acquired which are of still greater value. In their reading, each one after reading his portion has been required to close the book, and then give, in his own language, the substance of what he had read. The teacher then questioned, or explained, or corrected erroneous conceptions, as the case might require. This is the only way that I have yet discovered, which induces the natives of this country to *think*. They will repeat the answers to printed questions with the volubility of a parrot, and, after all, understand no more about what they say than a parrot. Talking to them I have also found to be of very little use, unless their attention has been compelled by requiring them to repeat the substance of what they have heard. In this way my pupils have read and studied *br. Abbott's Doctrinal Catechism*, *Todd's Lectures*, a considerable portion of *Draper's Bible Stories*, and the principal part of *br. Wade's Epitome of Old Tes-*

tament History. In the New Testament, they have gone through one gospel, and all the epistles from Romans to Titus, both included. To their lesson in the New Testament, the best portion of the day, when the faculties are most fresh and vigorous, has been devoted, because their teacher deemed this lesson of all most important. To this recitation two assistants attended from *br. Bennett's* department, and one from *Mr. Wade's*, besides a class of eight or ten from *Mr. Bennett's* school. In the manner described above, the whole of this important portion of the scriptures was passed over deliberately, verse by verse. If the reader gave an incorrect view of the portion he read, the question of its true signification was passed round to the other members of the class, until it came back to the teacher, who explained the historic allusion, if any; or the custom or conception that had given rise to the tropical language, if such existed in the passage; or any thing else that threw obscurity upon it in the minds of the pupils. Few passages, of an obvious practical tendency, were passed over without an endeavor to bring the truth contained directly to the conscience of the pupil. It has been a leading object with me, not to have these lessons dry exegetical recitations, in which the mind of the student exhausts itself on the drapery of the bible; but soul-absorbing contemplations of that truth which sanctifieth,—gazing seasons, “as in a glass,” at “the glory of the Lord;” that we might all be “changed into the same image, from glory to glory, even as by the Spirit of the Lord.” Yes, it has been my endeavor, how much soever I may have failed, to make the lecture room, a Bethel; and every lesson, a sermon.

Only two of the pupils that I had last year, have been with me the present season. Their non-attendance has arisen, in no instance, so far as I am aware, from an unwillingness to study; but is owing, in part, to providential circumstances, and in part to my employing some of them in the jungles as assistants. I would most willingly have them study for a succession of years, were it not here so emphatically true, “The harvest is plenteous, but the laborers are few.” It will never do to have our theological schools conformed to the models of those where the state of things is as dissimilar as they are distant. Like their teachers, they must conform to circumstances. To me, it

is as clear as a sunbeam, that, taking into view the state of the church and the people, the best course that can be pursued in the education of the native ministry is, to have the pupils study a part of the time, and be employed as assistants a part of the time. In this way, some that were with me last year, but have been employed as preachers and school teachers the present season, will, probably, come to school again next season; and their places will be taken by some that have been with me the session that has just closed.

*Notices of pupils and assistants—Sau Qua-la and others.*

Nineteen different individuals have been members of the school, since I commenced it two years ago.

*Sau Qua-la* was in school last year, and after its close I sent him down to Pyeekhya, to labor among the people there preparatory to the protracted meeting. He was very useful, and after the meeting closed, I took him up, with three other valued assistants, to br. Vinton's meeting, in the vicinity of Maulmain; for I fully believe, that to participate in such labors is an invaluable part of a student's education for the ministry. As might be expected, he both imparted and received good. Eternal things took the form of realities before him, as they had never done before; and his faith in the fulfilment of the divine promises was increased ten fold. In an article, which he wrote for the Karen newspaper, on the advantages of protracted meetings, he says, "Dear brethren, servants of Christ, great are the advantages of assembling together to pray for God to pour out the Holy Spirit. Those that are Christians, have their graces increased; those that have not new hearts, obtain them; and those that listen, understand [the bible] more." On his return from Maulmain, he took charge of the Pyeekhya station, where he has been doing uncommonly well. I never before heard so good an account of the church there as he reports; and at the close of his last letter he adds, "That God may help us thus continually, let us pray, and trust in Him, and beseech that the Holy Spirit may work in us newness of heart."

*Sau Ngau-tau*, who was in school last season, is the assistant at the head waters of Palau this year. It is a place with which we can have no communication during the rains, and I have not heard from him since he join-

ed his station. You may not recognize the name, but it is the young man whose letter you printed in your Report for 1843.

*Sau Htau-moo* is a promising, intelligent youth belonging to the head waters of Palau, who was in school last year, and fully intended to come this; but when the boat went down to bring up pupils from Pyeekhya and the surrounding region, he missed it, very much to his regret, as he wrote me in a letter that he left behind at Pyeekhya, before he returned to his home. The difficulty of communicating with the Karens of this section of the country is a very great hindrance to our labors for them; and owing as it is to the natural features of the country, it is one that will never be obviated. At Maulmain, the three great rivers that drain the whole country, north and south, east and west, pour down their collected waters by the missionaries' doors; so that a small boat or a raft can pass to and fro at all seasons. From Tavoy, on the contrary, unless we go out to sea, which can only be done in large boats, and then only during the dry season, the Karens have to be communicated with across the streams, and not up and down them; and to do that, during one half of the year, is usually impracticable.

*Sau Lee-loo*, who was in school last season, has been employed this, as an assistant at Ka-wote, a branch of Ka-tay river, south of Palau. He is a young married man of very ordinary intellectual faculties, but of more than ordinary piety, and to this he owes his appointment as an assistant. He has done remarkably well where he has been laboring. In his last letter he writes, "My mind is occupied but little with the temporary things of this world. My heart yearns after things above, heavenly things. When sick, I have no apprehension of death, but think if God should call me, it would be the better for me. I approve of all God's dispensations; and feel, that if I live, I live for God, and if I die, I am the Lord's; and that all things are alike good." His report I shall reserve for another communication.

*Sau Lee-lay*, who was in school last year, is another young married man, slow to learn, but of considerable zeal. At the close of the protracted meeting last season, there were one or two villages, where we had doubtful hopes of being able to establish schools; and as it is all important to improve every op-

portunity as it occurs, I authorized Sau Qua-la to employ him wherever an opening offered. He went to Ta-men-masa, half a day's journey south of Pyeeekhya, where several persons wished to learn to read, but in a few days after he had gotten his school into operation, the whole settlement rose up and declared that every one who learned to read must leave the neighborhood. The consequence was, that his pupils left him, and he was compelled to return home. He has subsequently been itinerating, and although he has not met with any special success, he is not discouraged, but writes in tones of encouragement, and says that he wants to preach the gospel as long as he lives.

*Sau Nee-hay*, a youth who was in school last year, and a son of the head man of the Ya Karens that have come on to Tavoy river, was intending to come to school again this season; but just before the time arrived for him to come down, he was severely scalded, and disabled to come.

*Sau Doo*, who was in school last season, has been employed this as the assistant at Patsauoo. He is a young married man of tolerably good mind, though much slower to acquire knowledge than some others; but in the maintenance of a uniformly consistent Christian conduct, and a commendable state of Christian feeling, he is second to none. He appears to have labored with great diligence, devotion, and success, during the past season. In his report, which I purpose to furnish hereafter, he says in particular reference to the happy state of the church, "I rejoice, till I can rejoice no more."

*Sau Thātu-paw*, who was in school last year, is employed this as the assistant at Tha-lu, or Lung-lung. He is an elderly man, of no great intellectual powers or acquirements, but a very consistent Christian. I had him in school with me one season, before br. and sister Wade joined the station, and I subsequently employed him on the Tenasserim two or three years, where he was very useful; and afterwards again at Pyeeekhya two seasons. He has done well at his station this year, and manifests much Christian feeling, both in relation to the state of the church and the world. In one of his last letters he says with much feeling, "Like Paul, I could wish myself accursed on account of my brethren;" meaning by the expression, as the passage has been explained to him, that he is wil-

ling to endure any suffering for their good.

*General character of the school—Objections answered.*

I commenced, and had written thus far, intending to furnish a brief notice of each individual that had studied with me; but I find my letter is becoming so long that I must stop here, for the present at least, with those that were with me last year, but have not been with me this. Some may suppose that I could be more usefully employed than in devoting my time and energies to ten or a dozen "dirty Karens;" but I can assure such, that I have never felt myself so usefully employed as I have during the last two years. Moreover, I have been more usefully employed, I fancy, with ten, than I should have been with three times that number; for had I had many pupils, a large proportion of my time and thoughts, that have now been given to teaching, would have been employed in attending to their diseases and temporal concerns. In this country, where the missionary and his wife have to be steward, physician, apothecary, and nurse, nothing is to be deprecated so much as a large boarding-school; the more especially where, as in mine, a pupil has sometimes a wife and three or four children. After all that has been written, I find that the real state of the people is very imperfectly understood in America. As to "wounds, and bruises, and putrefying sores," their name is legion. With all kinds of cutaneous diseases that are in the books, we are quite familiar; besides a goodly number of non-descripts, unknown to science. One of my own children has been suffering from an ugly kind of ring-worm that she caught from one of the Karen children, whose father was in school.

I learn from private sources, that, since the matter of establishing Karen seminaries has been on the tapis, some say that the churches cannot support more than one in the mission. Now this is an egregious blunder, that ought to be corrected, arising from the *name*. When the people in America hear of "a Karen Theological Seminary," an establishment like that at Newton or Hamilton is at once suggested to their minds, with its massive buildings, full complement of professors, and what gives horror to the scene, annual heart-rending appeals for professors' salaries,

board bills for two or three centuries of students, apparatus, library, new buildings, and a few round thousands to pay off old debts. Now to quiet their nerves, let them look into the buildings occupied by "The Karen Theological Seminary in Tavoy." The study and recitation *hall* is an old building that was built by Mrs. Boardman for a common school a dozen years ago, patched up principally with old materials, and fitted up with a bamboo floor. The desks at which both teacher and pupils sit, were the tenants of the same school, and are now literally *riddled* with the devastations of the insects. One of them has had its legs renewed with pieces of old pine boxes. All this, with boarding houses "to match," as the store-keepers say. And instead of having a man to educate and send for this special work, the professor, besides teaching the seminary, has had to correct (excepting br. Wade's works) every Karen *proof* that has been taken in the *printing office*,\* to edit a *monthly Karen newspaper*, write school books in Burman and Karen, preach constantly, attend to pastoral duties, and devote all the year, that is practicable under any circumstances, to evangelical labors among the people in the jungles. In the matter of expense, then, during the two years that the theological school has been in operation here, the churches have not been burdened with a dollar beyond what it would cost for the commonest school. And if the churches are too poor to do any better by us, we are willing to go on, and that *cheerfully*, in this poor way down to the portals of the grave.

I like figures. My accounts will show, that I have expended since the commencement, for Karen boarding houses and their repairs, 214 rupees. My pupils having occupied, in part, old buildings, to provide for them all, as we shall have to do ultimately, will require to raise the first cost to about 400 rupees. These buildings will last about eight years, with an annual expense of some twenty rupees for repairs; making the whole annual expense for boarding houses, seventy rupees. The fitting up of the school house has cost not quite sixty rupees, and will last some four years or more, which, with ten rupees a year for re-

pairs, will give an annual expense for the school house of twenty-five rupees. Thus the annual expense of all the buildings, of every description, required for the school, including both the first cost and repairs, will be something less than 100 rupees. The boarding, clothing, and all other expenses of the students and their families for 1843, amounted to 345 rupees, as you may see by referring to my accounts. This year, owing principally to provisions being cheaper, they have not amounted to 290 rupees. Allow us opportunity to enlarge in subsequent years a little, and grant us an appropriation of 400 rupees for the current expenses of the school, which, with the 100 for buildings, will make an annual cost of 500 rupees, covering every thing. I do not ask of the Board a larger appropriation than this; and is the sum of \$250 so difficult for the churches to raise, that these devoted young men, who, some of them at least, are hungering and thirsting for biblical instruction more than any men I ever saw any where, these men, on whom the hopes of the church rest, these men, who if instructed will soon save them the expense of supporting missionaries altogether,—shall these men, I ask, be sent back to their paddy fields for the want of an appropriation of \$250? No. I indulge no such apprehensions. Why, there are more than 250 churches in the United States, any one of which, could they know all the circumstances of the case, would rise up and say, *We will support it alone.*

#### *Comparative usefulness of well-trained teachers.*

What the church has lost by leaving the assistants so long without instruction, may be estimated in some measure, by comparing the labors of the men noticed above, during the past year, with the labors of their predecessors at the same stations, or even with their own previous labors.

Schools are something tangible, and the best index I know to the state of feeling in a Karen neighborhood. At Tha-lu, or Lung-lung, before the present season, the largest school I have known to be gathered there, consisted of eight or nine scholars; and that was several years ago, when the same assistant was there who occupies the station now. Three years ago, Mr. Wade sent them a man, whom we regard as a valuable assistant, and his school consisted of *three* children. The

\* Not meaning to say I have corrected every proof with my own hand. My assistant, after I had taught him, read the *foul* proofs, but under my superintendence.



following year no assistant was stationed there, and last year the place was left unvisited by the missionaries, but Sau Thā-tu-paw, noticed above, was sent out there. It is manifest that he had no help from any previous excitement produced by the missionaries, as is sometimes the fact; yet he has had a school there of twenty-four different individuals. He says they were never all in school at one time, but that that number have been in his school more or less.

When I formerly had an assistant at Ka-tay, in the neighborhood where Sau Lee-loo has been the present season, four, or five, or six, was the usual number that attended school, and, latterly, not more than half that number. Yet when Sau Lee-loo went down there, he was not long in gathering together a school of thirteen. At Pyee-khya six or eight has been the average attendance at school there, for several years; but Sau Qua-la reports a school this season of thirty; besides having those who can read, but who are employed through the week, reading the scriptures with him on Saturdays and Sundays. Finally, the school at Pat-sauoo has varied in attendance different years at from ten to eighteen. Sau Doo, the assistant there this year, has occupied the station before, but never with a moiety of this present success. His school there this season has numbered thirty-six. The reports of the different stations, which I propose furnishing hereafter, will develop further evidence of the successful labors of these assistants.

It has occurred to me, that these details may, to some, savor of self-complacency. Perhaps they do, but I can most sincerely say, that I had much rather be silent than mention my own labors in any way. I deem it, however, a duty to make known to those who support me, and cannot see for themselves, what I am doing, and whether what I do is, or is not, of utility. If I think my labors in a given department worthy of support, it is incumbent upon me to give the evidence that is convincing to my own mind, and leave them to decide whether I am right or wrong. The churches ought to know, that the same kind of labors are accompanied with the same kind of success among the Karens, that they are among themselves. If, in America, a man spends his energies on a translation, or any other book, he has more or less success in producing an accu-

rate work; if he devotes himself to a school, his pupils make progress in what they are taught; and if he gives himself to the ministry of the word, God does not leave him without seals to his ministry; but if he undertakes all three, the usual consequence is, that he succeeds in none. Now fourteen years of experience and observation on heathen ground, has convinced me that God works by the same moral laws here, that he does in Christian lands. The details of my own labors, which the Board require me to furnish, I merely regard as illustrations of these moral laws; and so far from contemplating them with self-complacency, "God is my witness" that the greatest trial I have ever had, inwardly or outwardly, since I entered the ministry, in Christian or heathen lands, has ever been, and still is, my own *unprofitableness*. I consider success in our labors, to be like correct spelling. "It is no credit to spell accurately, but to spell inaccurately is a *disgrace*."

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### Germany.

LETTER OF MR. ONCKEN, DATED AT HAMBURG, MARCH 28, 1845.

I was duly favored with yours dated Feb. 27, the contents of which relieved me at once from all anxiety, as to pecuniary matters, at least for the present year; and if our gracious Lord should spare our lives beyond that period, and still permit us to labor in his vineyard, we may rest assured He will provide. I shall write the brother who has so generously come to our relief,\* and acknowledge his handsome donation.

#### *Annual Report of the Mission.*

I would now give an account of my stewardship and of the brethren engaged with me, for 1844. I do this with grateful feelings, both to God and your esteemed Board:—to God, as the great author of all good; who graciously purposed our present efforts to spread the glory of his name, and to your Board, as the honored means by which the work was to be sustained.

#### *Rest from persecution—Increase of the Hamburg church.*

I have, in the first place, to record the Lord's goodness to us in giving us peace from all them who were wont to oppress us. The happy change, in

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\* See Annual Report, p. 169.

this respect, is only another proof of God's sovereign control over the hearts of all men, and is calculated to inspire us with holy fortitude for the future.

The preaching of the gospel has been well sustained throughout the year; for though my heavy family trials prevented me from engaging in these delightful services as frequently as I could have wished, the brethren Köhnner and Schaufler have conducted our public services to the edification of the church and the conversion of sinners. The preaching at br. Köhnner's, outside the gates of the city, has been equally well attended with our meetings in the town. I have preached as often as possible, and attended all our church meetings, which are held every Lord's-day, as we have always sufficient business to make this necessary. The Spirit of God has crowned these efforts with his rich blessing, and the gospel has come home to our hearers, not in word only, but in power, and in the Holy Ghost, and in much assurance. Fifty precious souls have been turned to God, baptized, and added to the church, and about fourteen or sixteen more have applied for admission since January, and will be baptized as soon as the ice is broken. Others, we hope, have been converted to God, who attended our services, and were then removed to other parts of this and other countries.

Among our hearers we had the pleasure of seeing always a good number of Dutch captains, with their families and crews; among them we made the acquaintance of several Christians, to whom we could point out the way of the Lord more fully. We hope to see the day, when not a few of these men, who constantly visit our port, will be roused to greater decision of character as Christians, and render a cheerful obedience to all the commands of our Savior.

On two occasions attempts were made, whilst I was preaching, by a number of ungodly persons, to confuse me and produce a general disturbance; but I soon found out what subjects I had before me, and was determined to silence them; and, by God's blessing, I succeeded beyond my expectation. The description given of their character, and the awful guilt they were then heaping upon themselves, produced such an effect, that all but one,—twelve or fourteen in number,—listened to the end of the discourse with attention.

#### *Progress of the mission in Holstein— Seamen visited.*

At Elmshorn and the adjacent villages in Holstein, the gospel has been preached every alternate Lord's-day by brethren sent from here. The attendance has been very encouraging, varying from fifty to 300 persons. Several attempts were made to put a stop to our efforts, by threats from the authorities, but up to the present moment, none have been enforced against us.

The six members who settled last autumn at Pinneburg, a town in Holstein, ten miles from this, begin to exert a considerable influence on those around them. Br. Mahr, who superintends the manufactory in which they are employed, conducts three services on the Lord's-day, and three during the week. The attendance has been encouraging, and several individuals give pleasing indications that a change of heart has been wrought in them. Br. M. has been summoned before the authorities, but, as yet, all remains quiet.

Br. Lange has been principally engaged in attending to the spiritual wants of the numerous seamen who visit our port. He sold between 800 and 900 copies of the scriptures, distributed many thousand tracts, and conversed with many captains and seamen on the things which make for our peace. We continue, by this means, to carry the glad tidings of the gospel to many parts of the world. Br. L. has rendered me much valuable assistance in visiting the sick and in executing the decisions of the church.

#### *Ordination of Mr. Köhnner—Tour to Holland—Baptisms.*

Br. Köhnner is fully employed, as, independently of the time occupied in our public services, much is required to conduct the correspondence with the Danish churches, and he is the only brother competent for this. The editing of our missionary paper is also entrusted to him, and in similar literary duties he always takes a full share. Having been fully satisfied of the integrity of this dear brother, and of his love to Christ and the souls of men, he was finally ordained as a preacher of the gospel last autumn, with the unanimous consent of the church. He proceeded, soon after this interesting service, with our tried br. Reminers, who had returned from Memel, on a missionary tour through the Grand Duchy

of Oldenburg to Holland. Thirteen converts were baptized on this tour at Deichshausen, Varel, and Jever.

The visit to Holland will be followed by more important results. The two ministers to whom I alluded in a former letter, and with them a number of other Christians, are fully convinced that it is their duty to obey Christ in the ordinance of believers' baptism, and form themselves into distinct churches after the apostolic originals. We have the most pressing invitations to come over and help them to set all things in order; and should the Lord graciously turn my present captivity by next May, I intend to accompany br. Kōbner on this interesting and important mission. As the leading men among our Dutch friends appear to be sound in the faith and devoted to the work of God, our prospects are very bright in that direction. Pray for us, dear brethren, that we may be endowed with wisdom and power to lay a good and solid foundation in Holland.

Br. Krüger, a deacon of the church, renders the cause many efficient services. He is deeply interested in all that bears on the spread of the gospel, and his house is the rendezvous for our young converts and the many travelling brethren who pass through Hamburg. His time is, of necessity, much occupied with these visitors, and as he and his family are entirely dependent on his own industry, I have given him a small amount, as stated in my account. In the early part of last year, I sent him on a missionary tour to Deichshausen, where he baptized a number of converts. We frequently require, on such occasions, a brother of physical strength as well as courage, and br. K. unites these to a happy degree. If the state of your funds would have allowed it, I would have proposed him to the Board for an appointment. He has good abilities, and is generally much liked.

*Memel—Lithuania—Designation of Mr. Doercksen.*

The brethren Brown and Doercksen (the former my assistant at the Bible and Tract Depot, the latter now connected with the Board) accomplished a missionary tour along the Baltic to Memel, visited Lithuania, and returned by a different route *via* Berlin to Hamburg. They travelled about 1500 miles on foot,—visited all the churches in their way,—encouraged isolated disciples,—preached the gospel wherever

this was practicable, and distributed 15,000 tracts in the towns and villages through which they passed. Br. Remmers having left Memel, I have sent br. Doercksen there, after having been set apart to the work of an evangelist with the consent of the church. Br. D. will devote only half of his time to missionary labor, unless circumstances should make a different plan necessary by and by. He will attempt to acquire the Lithuanian language, and then attempt to introduce the gospel into that country.

*Messrs. Hinrichs and Schauffler at Hamburg—Efficient missionary associations.*

Br. Hinrichs, from Jever, has been with us since the close of last autumn. I deemed this measure indispensable, as a mutual advantage would arise from this. He is travelling and preaching all the year round, and has hardly ever an opportunity of hearing the gospel preached. He is but a young man, and, I trust, that his stay among us will be a real blessing to him. We have, however, kept him fully employed since his arrival. Br. H. is an educated schoolmaster, and his labors in our Sabbath school are very valuable. Beside these, he instructs a class of young people, preaches occasionally, instructs a number of the brethren in singing, and has rendered me many services, in reading proof sheets, &c., &c.

Our dear br. Schauffler, though not officially connected with the Board, may be considered as a valuable and indefatigable missionary. He preaches every Lord's-day, and once in the week, with great acceptance, and promotes, by every possible means, the good of the work in which we are engaged. We have an association of unmarried brethren, for mutual spiritual improvement and the spread of the gospel, of which he is the life and soul. This union becomes increasingly important, as not less than twenty-one brethren have already gone forth from us, who are now in all parts of the German States, more or less, attempting to spread the gospel of Christ. A regular correspondence is kept up with them by the principal brethren here, and thus a vast amount of missionary labor is effected without any expense, and in regions where no missionary would be tolerated. In my next, I shall state some of the interesting facts connected with the labors of these brethren.

From a Female Missionary Union, in the church, a brother will be supported and sent out as an evangelist, in the course of next summer. The brother is a hopeful character, and br. Hinrichs is now imparting some useful knowledge to him. His destination will be, probably, Bavaria.

*Messrs. Sander and Steinhoff ordained to the ministry—Tract and bible operations.*

The brethren Sander of Othfreesen, and Steinhoff of Einbeck, were both set apart to the work of evangelists last summer, with the imposition of hands, with the consent of the church. Of their interesting and successful labors, I shall speak in my next.

Our tract and bible operations have been most encouraging, both as to the increase of the amount circulated, and the good which has resulted therefrom. The former amounted to 438,291 copies, 5,383,512 pages,—to which must be added denominational tracts, &c., 4400 copies, 277,600 pages. Total number circulated in 1844, 442,601 copies, 5,661, 112 pages. If the gratifying results attending this part of our work at Hamburg, may be taken as a criterion for

the whole, very many immortal spirits must have been snatched as brands from the burning. The instances of conversion, by means of tracts, as related before the church, were many and striking, and served much to keep up and encourage the zeal of our tract distributors. Several of our female members have also formed an association for lending and circulating tracts and the sale of scriptures. I meet them once a month, to hear an account of their work and encourage them in it. In many instances our tracts have prepared the way for the reception of the best book, of which we circulated 8330 copies.

I have thus given a brief statement of what we are doing at Hamburg, as connected with your Board, and, I trust, that, notwithstanding our short comings, it will be seen by all who are interested in the cause, and who have helped us by their prayers and contributions, that we are anxious to spread the name of Jesus far and wide, and that thus far the great God has owned and blessed the feeble efforts of his servants.

(To be continued.)

## Miscellany.

The Baptist State Convention of Alabama.

In publishing the Annual Report of the Board, the last month, that part of it which related to the correspondence of the Acting Board with the Baptist State Convention of Alabama, was inadvertently omitted.\* The deficiency is supplied in

\* The entire portion of the Report containing the part alluded to, was lost at the annual meeting in Providence, and, after diligent search, has not been recovered. The original draught of this is, happily, at our command. The rest, of which we had retained no copy, is comparatively unimportant, if we except the statement in regard to the unanimous desire of the missionaries among the Indian tribes to continue their relations to the General Convention. This desire was expressed in their several replies to the President of the Convention, who had been requested to address them on the subject.

the present number. And to present the subject entire, we prefix the correspondence to which it refers; reprinting, for the same reason, the doings of the General Board thereon at its annual meeting.

LETTER OF THE CONVENTION TO THE BOARD.

Marion, Perry Co., Alabama, }  
Nov. 25, 1844. }

Rev. Daniel Sharp, President of the Board of Managers of the Baptist General Convention.

DEAR BROTHER:—Agreeably to the appointment of “The Baptist State Convention of Alabama,” we transmit to you the following Preamble and Resolutions, and request you to lay them before your Board. We shall wait your reply.

In printing the missing portion, we availed ourselves of the abstract already published; and hence the incompleteness of the record. EDS.

*Preamble and Resolutions.*

Whereas the holding of property in African negro slaves has for some years excited discussion, as a question of morals, between different portions of the Baptist denomination united in benevolent enterprise; and by a large portion of our brethren is now imputed to the slaveholders in these Southern and Southwestern States, as a sin, at once grievous, palpable, and disqualifying:—

1. *Resolved*, By the Convention of the Baptist Denomination in the State of Alabama, that when one party to a voluntary compact between Christian brethren is not willing to acknowledge the entire social equality with the other, as to all the privileges and benefits of the union, nor even to refrain from impeachment and annoyance, united efforts between such parties, even in the sacred cause of Christian benevolence, cease to be agreeable, useful, or proper.

2. *Resolved*, That our duty requires us, at this crisis, to demand from the proper authorities in all those bodies to whose funds we have contributed, or with whom we have in any way been connected, the distinct, explicit avowal that slaveholders are eligible, and entitled, equally with non-slaveholders, to all the privileges and immunities of their several unions; and especially to receive any agency, mission, or other appointment, which may fall within the scope of their operations or duties.

3. *Resolved*, That to prevent a gradual departure from the principles of church independence, and the assumption, by Societies, Boards, or Committees, of the inalienable rights of the churches, as well as to prevent the recurrence of difficulties in future, this Convention do hold, that in all those Conventions, Societies, or Boards, of which we may be a constituent part, whenever the competency or fitness of an individual to receive an appointment, is under discussion, if any question arises affecting his morals, or his standing in fellowship as a Christian, such question should not be disposed of to the grief of the party, without ultimate appeal to the particular church of which such individual is a member,—as being the only body on earth authorized by the scriptures, or competent, to consider and decide this class of cases.

4. *Resolved*, That the President and Secretary of this body be a Committee to transmit copies of this preamble and these resolutions to those bodies for whose treasuries any of the funds, now in hand, or hereafter to be received, may be designed,—and to call their attention expressly to our *second resolution*:—that, should any re-

sponses be received, the President of this Convention shall call together the officers and directors thereof, by a notice in the Alabama Baptist, inserted at least thirty days previous to the time of meeting;—that a majority of these persons, or eight in number, shall be a quorum for business; and the quorum assembled, or a majority of them, shall decide whether the said moneys, or any portion of them, shall be forwarded to the bodies for whom they were designed, or be held until the next meeting of this body, subject to be re-claimed or re-appropriated by the donors severally.

5. *Resolved*, That the Treasurer of this body be, and he is hereby instructed, not to pay any money, intended to be applied without the limits of this State, except at the written order of the President of this Convention, with the concurrence of the board of officers before mentioned; and this body, profoundly sensible of the vast issues dependent on the principles herein advanced, will await, in prayerful expectation, the responses of our non-slaveholding brethren.

6. *Resolved*, That the Secretary of this Convention, as far as practicable, transmit at least one copy of these Minutes, when published, to the presiding officer of each Baptist State Convention, or General Association, in the slaveholding States.

JESSE HARTWELL,

*President of the Alabama Baptist State Convention.*

M. P. JEWETT, *Record. Sec.*

## REPLY OF THE ACTING BOARD.

*Boston, Dec. 17th, 1844.*

DEAR SIR:—We have received from you a copy of a Preamble and Resolutions, which were passed by the “Baptist State Convention of Alabama.” And as there is a “demand” for distinct and explicit answers from our Board, to the inquiries and propositions which you have been pleased to make, we have given to them our deliberate and candid attention.

Before proceeding to answer them, allow us to express our profound regret that they were addressed to us. They were not necessary. We have never, as a Board, either done, or omitted to do, anything which requires the explanations and avowals that your Resolutions “demand.” They also place us in the new and trying position of being compelled to answer hypothetical questions, and to discuss principles; or of seeming to be evasive and timid, and not daring to give you the information and satisfaction which you desire.

If, therefore, in answering with entire frankness your inquiries and demands, we should express opinions which may be unsatisfactory or displeasing to you, our plea must be, that a necessity was laid upon us. We had no other alternative, without being wanting, apparently, in that manly openness which ought to characterize the correspondence of Christian brethren.

In your first Resolution, you say "that when one party to a voluntary compact between Christian brethren is not willing to acknowledge the entire social equality with the other, as to all the privileges and benefits of the union, nor even to refrain from impeachment and annoyance, united efforts between such parties, even in the sacred cause of Christian benevolence, cease to be agreeable, useful, or proper." In these sentiments we entirely coincide. As a Board, we have the high consciousness, that it has always been our aim to act in accordance therewith. We have never called in question your social equality as to all the privileges and benefits of the Foreign Missionary Union. Nor have we ever employed our official influence in impeaching or annoying you. Should we ever do this, "our united efforts," as you justly say, would "cease to be agreeable, useful, or proper."

In your second Resolution, you "demand the distinct and explicit avowal, that slaveholders are eligible and entitled to all the privileges and immunities of their several unions, and especially to receive any agency, mission, or other appointment, which may fall within the scope of their operations and duties."

We need not say, that slaveholders, as well as non-slaveholders, are unquestionably entitled to all the privileges and immunities which the Constitution of the Baptist General Convention permits, and grants to its members. We would not deprive either of any of the immunities of the mutual contract. In regard, however, to any agency, mission, or other appointment, no slaveholder or non-slaveholder, however large his subscriptions to foreign missions, or those of the church with which he is connected, is on that account entitled to be appointed to an agency or a mission. The appointing power, for wise and good reasons, has been confided to the "Acting Board," they holding themselves accountable to the Convention for the discreet and faithful discharge of this trust.

Should you say, "the above remarks are not sufficiently explicit; we wish distinctly to know, whether the Board would or would not appoint a slaveholder as a missionary;"—before directly replying, we would say, that in the thirty years in

which the Board has existed, no slaveholder, to our knowledge, has applied to be a missionary. And, as we send out no domestics or servants, such an event as a missionary taking slaves with him, were it morally right, could not, in accordance with all our past arrangements or present plans, possibly occur. If, however, any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him. One thing is certain, we can never be a party to any arrangement which would imply approbation of slavery.

In your third Resolution you say, that, "whenever the competency or fitness of an individual to receive an appointment is under discussion, if any question arises affecting his morals, or his standing in fellowship as a Christian, such question should not be disposed of to the grief of the party without ultimate appeal to the particular church of which such an individual is a member,—as being the only body on earth authorized by the scriptures, or competent, to consider and decide this class of cases."

In regard to our Board, there is no point on which we are more unanimously agreed, than that of the independence of churches. We disclaim all and every pretension to interfere with the discipline of any church. We disfellowship no one. Nevertheless, were a person to offer himself as a candidate for missionary service, although commended by his church as in good standing, we should feel it our duty to open our eyes on any facts to the disadvantage of his moral and religious character, which might come under our observation. And while we should not feel that it was our province to excommunicate, or discipline a candidate of doubtful character, yet we should be unworthy of our trust, if we did not, although he were a member of a church, reject his application. It is for the Board to determine on the prudential, moral, religious, and theological fitness of each one who offers himself as a missionary; it is for the church of which such an one is a member, to decide whether he be a fit person to belong to their body.

The other Resolutions which were passed in your recent Convention, regard more your own action than ours. They, therefore, call for no remarks from us. We should have been gratified, in the present impoverished and embarrassed state of our treasury, if the brethren in Alabama, confiding in the integrity and discretion of the Acting Board, could unhesitatingly have transmitted to us their funds. We have sent out missionaries, and enlarged our op-

erations, in the expectation that, so long as we acted in conformity with the rules and spirit under which we were appointed, we should be sustained both by the East and the West, the North and the South. If in this just expectation we are to be disappointed, we shall experience unutterable regret.

We have, with all frankness, but with entire kindness and respect, defined our position. If our brethren in Alabama, with this exposition of our principles and feelings, can cooperate with us, we shall be happy to receive their aid. If they cannot, painful to us as will be their withdrawal, yet we shall submit to it, as neither sought nor caused by us.

There are sentiments avowed in this communication, which, although held temperately and kindly, and with all due esteem and Christian regard for the brethren addressed, are, nevertheless, dearer to us than any pecuniary aid whatever.

We remain yours truly,

In behalf of the Board,

DANIEL SHARP, *President.*

BARON STOW, *Rec. Sec.*

Rev. JESSE HARTWELL, *President of Alabama Baptist State Convention.*

EXTRACT FROM THE REPORT OF THE ACTING BOARD.

The Acting Board have been called upon, during the past year, to reply to certain inquiries presented to them by the Baptist State Convention of Alabama. The reply is herewith submitted. In making this reply, which in the existing circumstances it was judged proper on the whole to give, it is due to the members of the Acting Board to state, that they have intended to establish no new principle of action. In the declaration that "if any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him," they have simply stated what they would not be able to do in a particular case. The grounds of this inability they have not stated. At the same time they have also declared, that, whatever might be their course in regard to appointing or not appointing missionaries, they adhere to the *neutrality* which they have heretofore avowed. This was their meaning in the succeeding sentence, "One thing is certain, we can never be a party to any arrangement which would imply approbation of slavery." That is, as it was never the design of the Acting Board to become an anti-slavery body, no more was it that it should be a pro-slavery one.

REPORT ADOPTED BY THE GENERAL BOARD.

The Committee to whom was referred the correspondence between the Alabama State Convention and the Acting Board, have attended to the duty confided to them, and ask leave to present the following statements, as embracing, substantially, their views on the subject to which the correspondence refers. They are happy also to add, that in these views the members of the Acting Board present, in general, coincide.

1. The spirit of the Constitution of the General Convention, as well as the history of its proceedings from the beginning, renders it apparent, that all the members of the Baptist denomination in good standing, whether at the North or the South, are constitutionally eligible to all appointments emanating either from the Convention or the Board.

2. While this is the case, it is possible that contingencies may arise, in which the carrying out of this principle might create the necessity of making appointments by which the brethren of the North would, either in fact, or in the opinion of the Christian community, become responsible for institutions which they could not, with a good conscience, sanction.

3. Were such a case to occur, we could not desire our brethren to violate their convictions of duty by making such appointments, but should consider it incumbent on them to refer the case to the Convention for its decision.

All which is respectfully submitted, in behalf of the Committee,

F. WAYLAND, *Chairman.*

RESOLVE OF THE GENERAL BOARD.

*Resolved*, That we sincerely and deeply sympathize with our brethren of the Acting Board, charged with the interests of the missions during the recess of the Convention, in the responsibilities they sustain, and the difficulties with which they are surrounded, and we now pledge to them our cordial cooperation and liberal support.

Missionary Intelligence.

EXTRACT FROM A LETTER OF MR. DAY.

*Sickness and return of Mr. Van Husen.*

By a letter from Mr. Day, of the Teloo-goo Mission, dated at Nellore, April 21, we are informed that the contemplated arrangements for the return of Mr. Van Husen and family were about to go into effect.

They were to leave Nellore for Madras immediately, and would, probably, take passage from that city for Calcutta in the steam ship, Bentick, which was expected to touch at Madras on the 30th. From Calcutta, provision was made for their return to this country in the ship Arno, Russell commander, which carried Mr. and Mrs. Cross to Burmah. The occasion of their return is the long-continued sickness of Mr. Van Husen, and the hopelessness of his recovery in the sultry climate of India. Mr. Day expresses his deep regret in the loss of his companion in labor, and closes with the following earnest appeal to his brethren in America:—

• O pray for us, that our faith fail not,—that we faint not, nor become weary in well doing and in suffering. Will you tell the churches that to-day they have two ordained missionaries to represent them in their Telooquo Mission among a people of many millions; to-morrow one only will be in the field, and he with a constitution nearly broken down; broken by a ten years exposure to a tropical sun, and by repeated attacks of disease, which have several times brought him, apparently, to the bed of death; and more than all—by the cares and anxieties of the mission, and hopes raised of being well sustained by the churches at home, in the addition of many fellow-laborers, the prayers of God's people, and an adequate amount of funds for enlarged operations; but prostrated by disappointment upon disappointment, and by the conclusion which we unavoidably come to, from time to time at least, that our brethren in America have cast us out of their affection and prayerful remembrance. A few days, weeks, or months,—possibly years,—and this *one* will have laid himself down under some friendly shade, in the coolness of the grave, to appeal, to plead for the heathen no more: and shall his cause—the cause of God among the Telooquos—be unheeded, be uncared for—by the million of Baptists, professed disciples of Jesus, in America?

EXTRACT FROM A LETTER OF MR. POTTS.

The following extract of a letter from Mr. Potts, is in reply to a communication

announcing the assent of the Board to his proposed connexion with the American Indian Mission Association, dated at Mayhew, Choctaw Nation, May 1, 1845.

Some time has elapsed since I received your last communication; and I cannot but express my acknowledgments to the Board for the many expressions of kindness which I have received from them. Though a separation has taken place so far as our official duties were concerned, still I trust we are connected in heart in the moral and religious renovation of the human family. Our aim, our object, is one and the same. Though I am no longer privileged to labor under your direction, I am under the same Savior, the same principles govern me, and the same motives urge me on, namely, love to God and man. In some respects my sphere of usefulness will be increased. I shall not be able to travel quite as much, but shall have more of the people under my direction. I have removed from my old location to this place, which is fifteen miles from where I am building. But I am compelled to be most of my time at the Institution, making arrangements preparatory to beginning school, which will be, I hope, by the 1st of October.

We have had no new additions to the church, and I cannot say that religion is quite as prosperous as it has been; still, I trust God has other souls here yet to bring in.

#### INFLUENCE OF KAREN CHRISTIANS ON BURMANS.

“I am not sure,” says Mr. Mason, of Tavoy, “but the Burmans are going to be converted through the Karens. The most promising field of labor among the Burmans in this region, at the present moment, is the little Burman village of Palouk, on which no missionary labor has been bestowed. The little Karen church of Palouk is located a few miles west, and the Karen church of Patsauoo as many east of it; and an influence proceeds from them which the Burmans do not seem well able to withstand. Last year one of the Burmans, who had long been known to the Christians there, as favorable to Christianity, came to our protracted meeting at Pyeckhya. He professed himself, before the meeting closed, a decided believer, and requested baptism. As he had only come to the turning point during the meeting,



I did not deem it advisable to baptize him then. His wife came, too, and was favorable; and one or two others were reported to me as lending listening ears to the truth, when the assistants preached to them. I see from br. Abbott's journals that similar things, but to a greater extent, are witnessed in Burmah; and I am disposed to think, that a *consistent* Karen church produces a more powerful influence, in favor of Christianity, on the minds of the surrounding Burmans, than we have hitherto been aware."

MISSIONARY PROSPECTS IN BURMAH PROPER.

Mr. Ingalls writes, Jan. 23,—

My late visit to Rangoon did not result in any thing satisfactory as respects recommencing mission labor in Burmah Proper. I had many opportunities of learning the state of feeling cherished by the king, respecting the benevolent designs of the mission, from Burman officers and Armenians, with whom I was acquainted formerly, when residing at Rangoon.

The king has established a stern policy, and it is my fixed opinion, that a missionary could not go forward in direct effort for the conversion of the Burmans without being expelled from the country. The feeling of the common people is decidedly friendly, and many of them, says the native pastor, Ko Thah-a, read our books in private. The Catholics have secured the ground, and the opposition we met with was wholly through their influence. When the door shall be opened for labor in Burmah Proper, I hope the Board will permit me to enter it. I could live now at Rangoon as a private individual, and do a little, but I question whether my labors would accomplish as much as in this place.

RECEIPTS OF THE FIRST QUARTER.

The receipts of the first quarter of the current year, ending June 30, are as follows :

In April,	\$10,548 48
“ May,	6,393 63
“ June,	4,735 05
Total,	\$21,677 16

Letters from Missionaries.

ARRACAN.—*E. L. Abbott*, Dec. 12—June, 1844, Oct. 26, Feb. 7, March 23—29.—*L. Stil-*

*son*, Oct. 11, Nov. 5, Dec. 19—29, Jan. 9, Feb. 8, March 28; *Mrs. S.*, Feb. 15.

ASSAM.—*Mission*, Nov. 1—Dec. 3, 1844, Jan. 2.—*C. Barker*, Dec. 26, Jan. 15, Feb. 3.—*M. Bronson*, Sept. 1, Dec. 1.—*O. T. Cutter*, Oct. 1, Jan. 2, Feb. 26, 7, March 19.

MAULMAIN.—*Mission*, Nov. 16, 23, Jan. 25, March 4.—*J. G. Binney*, April 25, 1844, Aug., Jan 13, 1845; *Mrs. B.*, Aug. 4, 6, Oct. 22.—*J. M. Haswell*, Oct. 17.—*H. Howard*, Nov. 16, Feb. 24, 25.—*A. Judson*, Dec. 31, March 8, 21.—*S. M. Osgood*, Nov. 14, 26, Dec. 27, Jan. 25 (2), Feb. 20 (2), 27, March 7, 21.—*T. Simons*, April 12, 1844.—*J. H. Vinton*, Sept. 15, Dec. 31.

TAVOY.—*Mission*, March 29.—*C. Bennett*, Sept. 5, 30, Oct. 30—Nov. 4, 26, j. Dec. 31—March 25, 29, Feb. 28.—*D. L. Brayton*, Oct. 17, Jan. 1, Feb. 15.—*E. B. Cross*, Feb. 17—23.—*L. Ingalls*, March 10, 1844—July 2, 1, 12, 16, Aug. 6, Oct. 23, Jan. 18, 22, 23, Feb. 18, March 18.—*Miss J. A. Lathrop*, Nov. 16, Jan. 5.—*F. Mason*, Oct. 29, 30, Nov. 5, 11.—*T. S. Ranney*, Oct., Nov., March 23.

SIAM.—*Mission*, Aug. 31.—*J. H. Chandler*, j. March 11—May 8, Dec. 14, 1844, June 13, 15—26, July 22, Aug. 22.—*R. D. Davenport*, June 17, 1844, July 23, Sept. 1, 17.—*J. Goddard*, j. May 19—Sept. 5, Oct. 6—Dec. 6, Nov. 20—Dec. 5, Jan. 27.—*J. T. Jones*, July 13, 1844, Nov. 8 (2), Dec. 14; *Mrs. J.*, July, Feb. 21, 24.

CHINA.—*Mission*, Dec. 6 (2).—*T. T. Devan*, Oct. 25, Nov. 5, Dec. 11, 14—Jan. 1, 24, 25, March 4.—*D. J. Macgowan*, Sept. 23, Nov. 6, Dec., Jan. 1, Feb. 13.—*I. J. Roberts*, Oct. 1, Dec. 31, Jan. 22, Feb. 26.—*J. L. Shuck*, Sept. 16, 23, Oct. 27, Jan. 20.

TELOGGOOS.—*S. S. Day*, Nov. 21, Jan. 21, March 24, April 21, 22.

BASSAS.—*I. Clarke*, Aug. 15, Nov. 6, Jan. 12, 14, Feb. 3, March 17, April 11.—*Mrs. M. B. Crocker*, March 15.—*J. Day*, Jan. 10, April 10.—*J. H. Cheeseman*, April 8.

GREECE.—*A. N. Arnold*, Dec. 20, Jan. 3, 20, Feb. 26, March 21, April 8, 22, May 21.—*R. F. Buel*, Dec. 24.—*Mrs. H. E. Dickson*, Jan. 20, May 9.—*Miss S. E. Waldo*, Dec. 19, March 22.

GERMANY.—*J. G. Oncken*, Jan. 24, March 28.—*G. W. Lehmann*, May 27.

CHEROKEES.—*Mission*, Feb. 8, April 2—*T. Frye*, Feb. 11, April 24.—*Miss S. H. Hibbard*, April 13.—*E. Jones*, March 12, April 2, May 18.—*W. P. Upham*, Feb. 26.

CREEKS.—*E. Tucker*, March 3. 5.

SHAWANOS.—*Mission*, April 15.—*F. Barker*, Jan. 21, Feb. 17.—*I. D. Blanchard*, Jan. 28, June 10.—*Miss J. Kelly*, March 9.—*J. Meeker*, Feb. 1, April 15, May 6.—*J. G. Pratt*, May 14.

OJIBWAS.—*A. Bingham*, j. Aug. 5—March 1, 1845, Dec. 31.

OTTAWAS.—*L. Stater*, March 31.

Donations,

FROM JUNE 1 TO JULY 1, 1845.

Maine.

Bowdoinham For. Miss. Soc.,  
W. R. Prescott tr., per Wm.  
Clary, as follows :  
Hallowell, 1st church and  
soc. 26,00  
Rev. S. Adlam, pastor's  
subscription, 25,00  
51,00

Penobscot Aux. For. Miss. Soc., J. C. White tr., as follows:		
Bangor, 1st ch. and soc., mon. con.,	13,90	
do., North do. do., mon. con.,	3,00	
Corinth, do. do., do. do.,	3,00	
North Newport, do. do., mon. con.,	3,03	
Hampden, do. do., mon. con.,	3,00	
	<u>25,93</u>	
Hancock Baptist Association, D. Morgan Jr. tr., per G. Al- len, as follows:		
Mount Desert, church and soc.	15,00	
Rev. C. P. St. Clair	5,00	
Penobscot, ch. and soc.	8,05	
Penobscot and Orland, ch. and soc.	10,73	
Trenton, Mrs. Charity Murch	3,00	
	<u>41,83</u>	
Hallowell, ch. and soc.	10,20	
Augusta, 1st do. do.	16,87	
do., 2d do. do.	9,55	
Waterville, ch. and soc.	13,00	
Portland, per Rev. Mr. Eaton,	16,30	
Maine State Convention, held at East Winthrop,	46,00	
Friends on the steamboat per Rev. Wm. Dean,	2,60	119,62
Kennebunk, Ralph Curtis, per Rev. B. P. Byram,	10,00	
East Harrington, ch. and soc., mon. con., per S. W. Nash,	5,00	
	<u>253,38</u>	
<i>New Hampshire.</i>		
Portsmouth, ch. and soc.	15,17	
Rev. George Evans	5,00	
per Rev. Wm. Dean,		20,17
New Hampshire State Conven- tion, J. A. Gault tr., as fol- lows:		
Collected at their late meet- ing at Exeter, per Rev. Wm. Dean,	43,67	
Fisherville, John S. Brown, towards sup- port of a native Bur- man preacher,	50,00	
	<u>93,67</u>	
	<u>113,34</u>	
<i>Vermont.</i>		
Grafton, ch. and soc., for support of a missionary in Asia, as follows:		
Mon. con.	5,00	
Peter Nash	1,00	
	<u>6,00</u>	
Saxton's River, ch. and soc., for support of a mission- ary in Asia,	15,00	
per Peter W. Dean,		21,00
Derby, Rev. Nathan Dennison, per Lyman Jewett,	3,00	
	<u>21,00</u>	
<i>Massachusetts.</i>		
Salisbury and Amesbury, ch. and soc., for China Mission,	44,00	
Newburyport, do. do., for do. do.,	34,62	
Haverhill, 1st church and soc.	32,67	

do., Sab. school	11,83	
	<u>50,50</u>	
South Hadley, 1st Cong. church and soc.	24,11	
do. do., Rev. R. Hawkes	5,00	
	<u>29,11</u>	
Boston, a friend, for Chi- nese tracts,	5,00	
per Rev. Wm. Dean,		163,23
do., Harvard St. ch. and soc., mon. con. for June, per J. Put- nam,		30,14
do., Charles St. do. do., do. do. for June, per Moses Hadley,		7,72
do., Bowdoin Square Board of Benevolent Operations, S. G. Bowdlear tr.,		80,00
do., 1st Bap. Young Men's Miss. Soc., John S. Williams tr., for the support of Rev. Francis Mason,		400,00
Medford, Rev. G. W. Bosworth, Chelsea, ch. and soc., per South- worth Bryant,		5,00
		90,53
Southbridge, Central ch. and soc., collection after an address by Rev. William Dean, Rev. S. S. Cutting pastor, per Wm. Becker,		17,60
Weston, ch. and soc., per Uriah Gregory,		21,00
Newton, Soc. of Missionary In- quiry in Newton Theol. Inst., per Lyman Jewett,		8,64
Lowell, Worthen St. ch. and soc., per Rev. Lemuel Porter,		50,00
Wenham, ch. and soc., mon. con. for June, per Rev. Josiah Keely,		5,04
Worcester, George W. Rugg, of the 1st ch., after an address by Mr. Dean, per Rev. S. B. Swain,		50,00
do., Juv. Miss. Soc. of the Pleas- ant St. ch., for support of a Karen boy named John Jen- nings, under the direction of Mr. Wade, per Austin G. Fitch,		25,00
Charlestown, 1st ch. and soc., C. H. S. Arnold tr., for sup- port of Miss Waldo,		103,00
Millbury, Sab. School Miss. Soc., for support of a Karen scholar to be named James Upham, per Rev. J. Upham,		30,00
Fall River, Meh Shway-ee Soc., connected with the infant de- partment of Sab. school, per E. Warren sec.,		35,00
Sutton, Rev. Mr. Jones, per Converse,		11,00
	<u>1137,95</u>	
<i>Rhode Island.*</i>		
Providence, Senior Class in Brown University, weekly sub- scription for one year, per James M. Symonds,		30,00
Westerly, E. A. Davis		5,00

\* The donation of \$400 from Henry Marchant, credited in the May number of the Magazine, to Central Falls, should have been credited to Valley Falls.

## Rhode Island State Convention,

V. J. Bates tr., as follows :	
Pawtucket, 1st ch. and soc., James Olney tr., col. after sermon by Mr. Kincaid, 41,00	
S. Gano Benedict 20,00	
per Rev. S. S. Bradford,	64,00
Warren, Rev. J. P. Tustin	25,00
Providence, 1st ch. and soc., mon. con. for June,	42,72
	131,72
	166,72

## Connecticut.

New Haven, Presbyterian ch. and soc.	16,24
do., 2d Bap. do. do.	10,00
per Rev. Wm. Dean,	26,24
Connecticut State Convention, Wareham Griswold tr.,	320,00
New London Co. Miss. Soc., A. Wickham tr., per Charles Thurber,	633,00
	979,24

## New York.

Rochester, 1st ch. and soc.	25,00
do., 2d do. do.	32,25
Morrisville, Presbyterian ch. and soc.	7,08
per Rev. Wm. Dean,	64,33
Angelica and West Almond, ch. and soc.	7,50
Albion, 1st ch. and soc., per J. M. Cornell,	80,18
Rushford, 1st ch. and soc. per N. McCall,	25,00
Jersey city, ch. and soc., David Jones tr.,	51,19
Chautauque For. Miss. Soc., Josiah Moore tr.,	37,00
Hamilton, Mrs. Sophia Osgood	5,00
Montgomery, John J. Martin	5,00
St. Lawrence Convention, J. Spencer, Jr., tr.,	30,00
Proceeds of a lot of jewelry	10,50
Mayville, 1st ch. and soc., per J. B. Burrows,	9,90
per Wm. Colgate,	261,27
Rochester, 1st ch. and soc. mon. con.,	34,33
do., Fem. Miss. Soc. of the 2d ch., for support of two children at Tavoy Mission,	60,00
Wheatland, ch. and soc.	15,00
Ogden, do. do.	55,00
A friend, for Siam Miss., per Wm. N. Sage,	215,40
Poughkeepsie, Youth's Juvenile Miss. Soc., for educating Henry L. Van Kleeck, a Karen boy in Mr. Bennett's school, per Rev. Wm. Heath,	20,00
New York city, Laight St. ch., per Robert Foulds,	5,00
	566,00

## New Jersey.

Pemberton, ch. and soc., mon. con., per Rev. J. G. Collom,	24,50
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## Pennsylvania.

Lower Dublin, ch. and soc., mon. con., S. Taylor tr.,	27,00
do., Fem. Mite Soc., Sarah Wright tr.,	31,50
Frankford, Fem. Foreign Miss. Soc., for Burman Mission, per Rev. R. Pickard,	14,50
Willestown, ch. and soc., mon. con., per Rev. A. H. Taylor,	35,00
Chestnut Hill, ch. and soc., per Rev. R. F. Young,	13,00
Washington, per J. W. B. Tisdale,	34,00
Alleghany, ch. and soc., per Rev. H. Sillman,	10,00
Uniontown, do. do., per J. P. Crozier,	9,00
Philadelphia, Mrs. Jemima Welsh, per J. M. Linnard,	5,00
Great Valley, ch. and soc., per J. Garber,	50,00
per Rev. B. R. Loxley,	227,00

## Maryland.

Baltimore, E. S. Frey,	100,00
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## Virginia.

Petersburg, Miss Martha A. Sill, for support of a missionary, per C. F. Fisher,	400,00
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## Tennessee.

Jonesboro', ch., per Rev. W. Cate,	10,00
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## Kentucky.

Covington, Rev. O. N. Sage, toward support of a Karen preacher, per Rev. J. Stevens,	25,00
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## Ohio.

Stonelick, ch. and soc.	3,00
Sugar Creek, ch. and soc., Centerville, Rev. J. Blodgett pastor, per James Wilson,	12,00
Fairfield, do. do., mon. con., Rev. A. D. Freeman pastor,	4,65
Cincinnati, R. A. Holden do., 5th ch. and soc.	1,50
do., 9th St. do. do.	3,45
Clough, ch. and soc.	88,00
Richfield, do. do.	3,45
do., N. Oviatt,	1,62
	50,00
	51,62
Lebanon, ch. and soc., mon. con., W. R. Collet tr.,	50,00
Newport, do. do., mon. con., per Rev. H. S. Dale, pastor,	7,00
do., William Dana	1,00
	8,00
Xenia, ch. and soc., per Rev. T. P. Childs, pastor,	1,00
Zanesville, do. do., as follows :	
Friends of missions, per Rev. J. M. Courtney,	5,00

Rebecca Belknap	1,00	
N. Berry	.50	6,50
Granville, Young People's For. Miss. Soc., towards support of a Karen preacher, per William Whitney,		36,00
Sandusky city, ch. and soc., mon. con.,		5,00
McConnelsville, do. do., mon. con., per C. Bar- ker,	10,00	
do., Maria Barker	5,00	
		15,00
Marietta, ch. and soc., as follows:		
Mon. con.	15,00	
J. Corwin	10,00	
		25,00
Huntington, C. R. Sage	.25	
Springfield, J. S. Moore	10,00	
Columbus, D. Eldridge	5,00	
Ohio Bap. For. Miss. and Bible Soc., J. B. Whea- ton tr.,		340,00
Cheviot, ch. and soc., D. E. Statham tr.,	23,00	
per Rev. J. Stevens, agent of the Board,		677,42

*Legacy.*

South Carolina, a nephew of Rev. Dr. Fuller, deceased, for Burman Mission,		30,00
		<u>\$4735,05</u>

The Treasurer also acknow-  
ledges the receipt of a dona-  
tion from the American  
Tract Society, to aid in tract  
operations, as follows:

For Hamburg Mission.	600,00
" Karen department of the Burman Mis- sion,	400,00
	<u>\$1000,00</u>

## BOXES OF CLOTHING, &amp;c.,

*From March 21 to July 8, 1845.*

Maine, North Yarmouth, friends, per Miss S. H. Snell, for Miss J. Kelly, a box of clothing, \$35,00, and in the same box, a baptizing dress and com- munion service, for Rev. J. G. Pratt,	\$7,00	42,00
do., Albion, D. Hanscom, for Rev. I. Clarke, a box of clothing, &c.,		4,50
Mass., Charlemont, friends of Rev. N. Brown, per J. Ballard, a box of clo- thing,		45,05
do., Brewster, Misses of the Juvenile Sewing Circle connected with the Bap. soc., per Sarah Crocker, sec., a quilt.		
do., Boston, Mr. M. Foster, for Mr. O. T. Cutter, a small box of clothing, &c.		
do., do., do. do. do., a box of cheese.		
do., do., Gould, Kendall & Lincoln, for the Greek Mission, one dozen of Hymn Books.		
do., Cambridge, Juv. Miss. Soc. of 1st Bap. ch., per Miss Hancock, for Mrs. Crocker, a box of clothing, &c.,		30,00

do., New Bedford, William St. Bap. ch., per Mrs. M. T. Jackson, for Mr. O. T. Cutter, a box of clothing, &c.,		60,00
do., do., per Mrs. M. T. Jackson, for the orphan school under the care of Rev. Mr. Bronson, at Nowgong, a box of gardening and carpenter's tools, bedding, &c., \$25,00 of which was collected by Mrs. Rogers from a few ladies in Providence, and the re- mainder, \$3,00, from the 1st Bap. ch. in New Bedford,		33,00
do., Newton Centre, Miss. Sewing Circle of 1st Bap. ch., per Rev. S. F. Smith, for Rev. F. Barker, Shawano- e, a box of clothing,		32,00
do., Fall River, Ladies of 1st Bap. ch., per Susan E. Borden, for Messrs. Day and Van Husen, a box of clo- thing, &c.,		30,00
R. I., Newport, ladies of 1st Bap. ch., per Rev. Joseph Smith, pastor, for distribution, a box of clothing,		36,00
do., Providence, a few personal friends, for Mrs. Binney, Maulmain, a box of sundries,		6,00
Con., New Haven, Mrs. S. B. Linsley, for Rev. J. H. Vinton, a box of books,		9,00
N. Y., Hamilton, Ladies' Miss. Assoc., per Susan Trevor, tr., for Rev. M. Bronson, a box of clothing,		85,49
do., do., Mrs. E. J. Spear, per Rev. A. Bennett, for Rev. J. M. Haswell, a box of clothing, about		20,00
do., Utica, Ladies' Society, per do., for Rev. C. Bennett, Tavoy, a box of clothing,		40,00
do., Homer, Ladies' Benev. Soc. (and others), per Cecilia A. Babcock, tr. and sec., for Rev. C. Bennett, a box of clothing,		48,76
do., Madison, Ladies' Benev. Soc., per Rev. A. Bennett, for Rev. M. Bron- son, a box of clothing,		43,25
do., Victory, Cayuga Co., Bap. ch., per Rev. A. Bennett, for distribution, a parcel of clothing,		7,12
do., Shropshire, per Rev. A. Bennett, do. do.,		10,13
do., Willseyville, Jacob Willsey, for Rev. S. M. Osgood, a box of wearing apparel, &c.,		30,54
Pa., Philadelphia, Am. Bap. Publication Soc., for Cherokee Mission, a pack- age of 1000 engravings of Bunyan.		
Ga., Scottsboro', a lady, for Rev. J. G. Binney's personal use, cash,		15,00
Ohio, Granville, Young Ladies' Miss. Soc., per Mrs. S. E. Turney, for Rev. Messrs. Abbott and Stilson, a box of clothing, &c.,		33,40
G. Evans, per Rev. E. Kincaid, for Rev. F. Mason's personal use, cash,		5,00

*Note.* A box of shoes, value \$14,00,  
was received in October last from Mar-  
blehead, per Rev. M. M. Dean, for Rev.  
J. Goddard, in Siam, 14,00  
Likewise a box of clothing, &c., (of  
which no notice was sent to the Rooms  
at the time,) was presented to Dr. De-  
van by the Pierrepoint St. Bap. ch.,  
Brooklyn, N. Y., previously to his sail-  
ing for China, value, 40,00

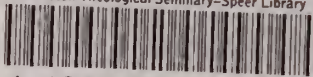






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